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"Well, your reverence," said Pat, "we have got what we wanted this night, anyway."

And so they were going away, but Jem stopped; "your reverence," said he, "if the blessed Apostle was going to do what was wrong, why was that put in the Bible?"

"To show us," said Mr. Owens, "how great the temptation is to worship other beings besides God; and to show us what need all men have to watch against a sin that even an apostle might fall into, if he was not warned; and to show us, too, that we might not follow even an apostle against the words of Christ—'The Lord thy God shalt thou adore, and him only shalt thou serve.'"

"I see now, your reverence," said Jem; "and I see it's no use to pray to angels, when the angel knows his duty better than to take our prayers. Sure enough we must worship God only."

"And remember, too," said Mr. Owens, "that if we want to be heard, we are to pray in the name of Jesus Christ, and trusting to him as our mediator, and then we have his promise to hear us."

SHALL ROME HAVE THE EXCLUSIVE CONTROL OF EDUCATION?

In a former number of this publication, we put to Roman Catholic laymen the important question, whether it was for the advantage of this country, morally and politically, that the Romish priesthood should obtain the exclusive control over the education of the laity. We endeavoured to point out to them that the answer to that question should be determined by the actual results which had followed from their success in securing this great object of their policy in other countries; and we cited the example of Italy to show that there, at least, degradation, moral and political, had resulted from their success. The argument, however, which we then urged, must, to a great degree, depend, not on the example of one nation or one country, but on the uniformity of results that have flowed from the same causes; and the country to which we would next call our readers' attention is Spain.

Among all the great nations of Europe, there is not one in which the domination and control of the Romish priesthood has been carried to such an height of power and exclusiveness as in Spain. The birthplace of Dominick and Ignatius Loyola, of Francis Xavier and of Alphonsus Liguori, the four most memorable saints canonized by Rome in modern times, her rulers, influenced by their spirit, were ever ready to compel submission to Rome by the power of the sword. From her ports issued forth the invincible Armada that was to destroy heresy in England, and her armies were arrayed by the side of the forces of the League, to crush the Huguenots in France. For the education and instruction of the Spanish people in the dogmas of Rome, an ecclesiastical establishment had been created and endowed, which numbered in its ranks at least one-thirtieth of the whole population of the country; and the teaching and control of this vast army of ecclesiastics was enforced by the dungeons and autos *da fe* of the terrible Inquisition. No book unsanctioned by that tribunal could circulate in Spain; and so jealous was it of the slightest contamination of heresy, that even the epithet of "learned," applied to a heretic author by the most orthodox of their own writers, was rigorously expunged, lest it should be supposed that any heretic was rightly called so. In Spain then, at least, the Roman Catholic Church had full and complete sway over the national mind; and if her teaching does, indeed, produce as its fruit that righteousness which the inspired wisdom of Solomon tells us exalteth a nation, what country in Europe—what nation in the world—should have attained the same height of moral and political grandeur, and retained it, as long as the Spanish monarchy?

In contrasting the past and present condition of the Spanish monarchy, we will avail ourselves of the eloquent description given by Mr. Macaulay, in one of his brilliant essays. After describing the vast extent and power of the Spanish empire in the sixteenth century, when the Spanish monarch ruled over the whole Peninsula, over Naples and Sicily, over Holland, Flanders, and Franche Comte, and when a boundless empire in America poured its treasures into her bosom, and every neighbouring nation trembled for its independence, he thus proceeds:—"The ascendancy which Spain then had in Europe was, in one sense, well deserved. It was an ascendancy which had been gained by unquestioned superiority in all the arts of policy and war. In the sixteenth century, Italy was not more decidedly the land of the fine arts. Germany was not more decidedly the land of bold theological speculation, than Spain was the land of statesmen and of soldiers. The character which Virgil has ascribed to his countrymen, might have been claimed by the grave and haughty chiefs who surrounded the throne of Ferdinand the Catholic, and of his immediate successors. That majestic air 'regere imperio populos,' was not better understood by the Romans, in the proudest days of their republic, than by Gonsalvo and Ximenes, Cortes and Alva. The skill of the Spanish diplomatists was renowned throughout

Europe. The sovereign nation was unrivalled both in regular and irregular warfare. The impetuous chivalry of France, the serried phalanx of Switzerland, were alike found wanting when brought face to face with the Spanish infantry. In the wars of the New World, where something different than ordinary strategy was required in the general, and something different from ordinary discipline in the soldiers—when it was every day necessary to meet, by some new expedient, the varying tactics of a barbarous enemy, the Spanish adventurers, sprung from the common people, displayed a fertility of resource, and a talent for negotiation and command, to which history scarcely affords a parallel."

Such was the eminence attained in the arts of war and government by the Spaniards of that age; nor were they wanting in the liberal arts and sciences. Prescott, in his history of that period, observes:—

"The Castilian scholars of that age may take rank with their illustrious contemporaries of Italy. They could not, indeed, achieve such brilliant results in the discovery of the remains of antiquity, for such remains had been long scattered and lost amid the centuries of exile and disastrous warfare consequent on the Saracen invasion. But they were unwearied in their illustrations, both oral and written, of the ancient authors; and their numerous annotations, translations, dictionaries, grammars, and various works of criticism, many of which, though now obsolete, passed into repeated editions in their own days, bear ample testimony to the generous zeal with which they conspired to raise their contemporaries to a proper level for contemplating the works of the great masters of antiquity, and well entitled them to the high eulogium of Erasmus, that 'liberal studies were brought, in the course of a few years, in Spain, to so flourishing a condition, as might not only excite the admiration, but serve as a model to the most celebrated nations of Europe.' The Spanish universities were the theatre on which this classical erudition was more especially displayed. Academies of repute were to be found in Seville, Toledo, Salamanca, and Alcalá, and learned teachers were drawn from abroad by the most liberal emoluments. At the head of those establishments stood the illustrious city of Salamanca. Such was its repute, that foreigners as well as natives were attracted to its schools, and at one time 7,000 students were assembled within its walls. Nor was this devotion to literature confined to the pursuits of classical literature; the same historian adds:—"A similar impulse was felt in the other walks of knowledge. Jurisprudence assumed a new aspect under the learned labours of Montalvo. The mathematics formed a principal branch of education, and were successfully applied to astronomy and geography. Valuable treatises were produced on medicine, and on the more familiar practical arts, as husbandry, for example. History, which since the time of Alphonso X., had been held in higher honour and more widely cultivated in Castile than in any other European state, began to lay aside the garb of chronicle, and to be studied on more scientific principles." Nor did this literary ardour and progress fail in producing the more permanent works of genius. Soon appeared that wonderful work of genius that has made the name of Cervantes and the achievements of Don Quixote familiar to every nation in Europe. Then, too, Calderon almost rivalled in fertility of intellect our own immortal Shakspeare. To these might be added a host of other names which rendered the Spanish literature of that day a worthy rival of that contemporaneous literature of England, which boasted the great names of Shakspeare and Spenser, of Bacon and Raleigh. But while the English literature of the Elizabethan era was but the glorious dawn of that bright day of literature and science of which we have not yet seen the close, the Spanish literature of the same period was only a meteor light, which shot up brightly, indeed, at first, but, having long since passed away, has only made the succeeding darkness more gloomy and intense. For two centuries Spain has not produced a single name eminent in literature or science. Alone, of all the nations composing the great European confederacy, Spain has sent no contribution to the numerous and various discoveries of modern times. The names of Newton, Laplace, Leibnitz, Tycho Brache, Kepler, and Gassendi, show that science has had its votaries in every part of Europe, except the Spanish peninsula. To the Spanish mind the discoveries of Newton brought no light; for they were the discoveries of an heretic, and therefore could not enlighten an orthodox son of the Roman Church. Those universities which the piety and liberality of Isabella founded or enlarged, have all disappeared, save Salamanca; and that celebrated seat of learning, like Spain herself, exhibits only the melancholy decay which has come over all Spanish greatness. A modern traveller, speaking of it, says—"The days of its collegiate glory are long since past by, never to return. Its walls are now silent, and grass is growing in its courts, which were once daily thronged by at least 8,000 students—a number to which, at the present day, the population does not amount."

Nor has it been only on the literature of Spain that blight and decay have fallen. Where is now the mighty empire, on whose vast possessions the sun never set, and

at whose greatness the other nations trembled? The sixteenth century saw Holland revolted and independent. The middle of the seventeenth century saw Portugal assert its independence; whilst Flanders and Franche Comte were wrested from the Spanish crown, to increase the strength of France. The close of the same century saw the whole of the Spanish monarchy pass under the dominion of the grandson of Louis XIV.; and, for the next century, Spain was but an humble satellite, following, in peace and war, the politics of the French court. One-half of the nineteenth century has now passed. It has seen Spain rescued from French invasion by the bayonets of an heretic army. It has seen almost the whole of the vast empire in America throw off their allegiance to the mother country, and establish independent republics. Whilst Spain itself, for the last twenty years, has been the prey of anarchy and civil war, to be succeeded only by the domination of a successful military adventurer. No wonder, then, that all modern travellers unite in mourning over the sad lot of Spain. Struck, as they all are, with the wonderful advantages of a country intersected by great rivers, defended by noble mountains, rich with the most productive mines; having ports looking on every sea, and blessed with a climate fitted for every production—advantages which had made it, when under the dominion of the Romans and the Moors, a garden of plenty and delight—when they see the picture of neglect and desolation, moral and physical, which the greater part of the Peninsula presents, the face of nature and the mind of man dwarfed and curtailed of their fair proportions; their inherent fertility allowed to run into vice and luxuriant weeds; the energies of her people misdirected; their capabilities for all good converted into elements powerful only for evil—no wonder they should mourn and lament over the change that has come over the fair vision, and abhor and denounce the blighting superstition which, for centuries, has placed the ban of its curse on all knowledge and all learning which did not pander to its own exclusiveness. Yes, to preserve to Spain an exclusively Roman Catholic population, to have none but Roman Catholic judges, and a Roman Catholic army; to permit access to no literature except Roman Catholic literature, was the grand object of political wisdom in Spain. Philip II. declared that he would rather lose all his dominions than be the sovereign of a single heretic. For this the Jews were banished, the Moors were expelled, and the Protestant heretics of Holland driven into a successful rebellion. In truth, Spain affords the most striking example of the effects which this system will produce, when it is pursued consistently through all its practical consequences to inquisitions and acts of faith. The progress of all nations necessarily depends upon activity of mind, and upon the advancement of knowledge. The arts of navigation and war, the results of the most profound and sublime researches of science, can never long flourish when knowledge is not ardently and boldly cultivated by many minds. A priesthood who claim exclusive control over the education of the laity, soon usurp a jurisdiction over sciences the most remote from their own peculiar province, and forbid their cultivation.

It is no wonder that no mathematician should have arisen in Spain, after the fate which Galileo experienced from the Inquisition in Italy. Spain had not, and still wants engineers, because she had no mathematician; and she had no mathematician because she had an Inquisition. She could not profit by the discoveries of foreign nations in the arts and sciences, because the Inquisition and Index Expurgatorius excluded all literature that did not recognise the infallible right of Rome and her priests to dogmatize on all branches of human learning and knowledge.

The void created by the expulsion of the Jews and the Moriscos might have been supplied by the natural progress of population; but what could revive the spirit, the curiosity, the sense of security, the ardour of mental enterprise, which had been extinguished by the example of their expulsion? To give the Church of Spain and its priests entire and complete control, the mind of the people was emasculated; and the government, which at their instance, made the exercise of the understanding penal, soon found itself without statesmen, without officers, and without seamen, and fell into that state of wretched debility which is but a just retribution for its cowardly intolerance.

AN ACCOUNT OF THE TRIAL OF SIGNOR AMEDEO BERT, VAUDOIS PASTOR OF TURIN.

[Translated from the original Italian.]

He was summoned by the editor of a paper called the *Ultramontano* (which is considered to be the organ of the Jesuits), on account of an article he had written in another paper, answering a calumnious attack upon the Protestant faith.

On Saturday (10th July, 1852), I was conducted to the Audience-hall of the tribunal, and made to seat myself on a bench which had been occupied a few minutes before by five or six felons, who had received condemnation, and were led away by the carbiniers as I entered. I remained for five hours upon this seat of the guilty.

My article was immediately read aloud, in which, after giving a sketch of the Lutheran reformation, I said—